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The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

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WEEKLY REVIEW.

—The following post-card arrived by the last mail from Europe. It is a further illustration of "the universal condemnation which" (according to the despatch of the Government of India to Lord Cross) "Mr. Dyer has met with at the hands of public opinion."—

Gibraltar, 17th Sept. 1889.

One line as a man, a patriot, and a Christian, to thank you heartily for your heroic defence of the native girl Luchmin, and to bid you "God speed."

D. S. Govett, Archdeacon of Gibraltar.

—Mr. Bridge, a London magistrate, has done well in passing a sentence of three months' imprisonment on the proprietor of a gambling club. Mr. Bridge refused to fine the accused instead of imprisoning him, remarking that as the culprit had a balance of over 1,200*l.* at his bank, he would not seriously feel the maximum fine of 500*l.*

—There is no part of the civilized world that has not reason to be interested in the new Christian movement to promote international peace, into which Canon Westcott has thrown so much ability and fervour. The provisional Committee of which he is Chairman, in a document recently issued, say—

We can at once recognise the part which the Christian Society is called upon to take with regard to the three great measures which tend to peace—mediation, arbitration, and (ultimately) disarmament—and at least silently work for them. If the heart of Christendom is moved with one desire, it is not possible to think that opportunities will fail, through which Germany and France may be brought by mediation to a loyal and magnanimous acceptance of the conditions under which they shall minister to the progress of Europe. The United States and England are already bound so closely together by their common language and common descent, that an Arbitration Treaty which shall exclude the thought of a war—a civil war—between them, seems to be within measurable distance. When once the general principle of arbitration has been adopted by two great nations, it cannot but be that the example will be followed, and then, at last, however remote the vision may seem, disarmament will be a natural consequence of the acceptance of a rational and legal method of settling national disputes.

To become familiar with such aims, to welcome gladly all that may tend to secure them, to guard against every temptation of selfishness and arrogance which may hinder their attainment, is our obvious duty; and there is nothing in the prospect which lies beyond the scope of legitimate Christian hope. It requires for its fulfilment a dominant Christian public opinion, and it requires nothing more. Public opinion, which is finally the sanction of domestic law, is able to give adequate sanction to international law. This opinion it is the business of the Christian Society to evoke and to develop. The fulfilment of such an office calls for infinite patience. Feeling must be supported by conviction; but, when the issue is fairly raised, experience has shown, in other fields, that love is stronger among men than the fear of material loss or the hope of gain. And the Christian faith offers love in the deepest sense as the stay of the intercourse of nations. This principle, therefore, which is the inspiration of a Christian policy of peace, we desire to commend to the thoughts and prayers, and, as occasions may arise, to the influence and action of all who hold the Christian faith.

It is suggested that the action of each section of the Christian Church shall be conducted, as far as possible, through its own organisation. The Archbishop of Canterbury proposed the subject for discussion at his Diocesan Conference held last July, and it is hoped that other bishops of the Church of England will follow his example. Resolutions supporting the general principle have already been passed by the Congregational Union of England and Wales; the Baptist Union of Great Britain and Ireland; the General Baptist Association; the Free Church of Scotland; the United Presbyterian Church; the United Methodist Free Church; the Society of Friends (Great Britain); and the Society of Friends (Ireland).

—Miss Eva Booth, addressing a number of Salvationists at Folkestone on September 15th, stated that she had that morning received a letter from her mother, in which she said that it was in all probability the last she would be permitted to write, and urged her daughter never to rest in the work of winning sinners to Christ. Miss Booth added:—"No father or mother I think, could ever have loved their children as our parents have loved us; no children ever loved their parents as we have loved them. Naturally, I should dearly love to be with my mother, and she has written how much she would like me with her, but we cannot neglect the precious souls which are perishing on every hand."

—One of our readers, in making several suggestions for increasing the circulation of good literature, writes—"Sixpenny novels are obtainable almost all over the country at four annas a copy—surely Christian literature might be sold at the same rate." As that sentence probably expresses a wide-spread feeling, it may be well to point out why the carrying out of its proposition is not so simple as it seems. 1.—The cost for production per copy of a book depends chiefly upon the number produced; and therefore upon the number that will probably be sold. As carrion literature is always, unhappily, that which the public are the most ready to buy, it follows as a consequence that the publisher of sensational and garbage literature is placed at an advantage over his upright and conscientious rival. 2.—There are lesser but not insignificant items in the cost of production which no man who carries his Christianity (not to speak of his humanity) into his business, can stoop to. No Christian man can purchase paper at a cheapened rate because it has been made at foreign mills where the fourth commandment is broken, and the workpeople are made to labour seven days a week. Nor will he consent to have his books bound at prices which mean semi-starvation or vice to the wretched women engaged thereon. The publisher of Christian literature must carry his religion into his business, or God will not bless him or it.

—It is only ungodly men, whatever their profession, who act upon the maxim that "Business is business," meaning thereby that religion is out of place in trade. The cruelty of that unrighteous maxim is forcibly illustrated by a writer in a late issue of the *Union Signal*, who says—

Walking leisurely up the main business street of the city the other day, I saw that the display window of a large clothing establishment was entirely filled with an artistic adjustment of white shirts. On a spacious card-board was this notice, which I give *verbatim*:

"One hundred dozen of these unlaundried shirts, all linen bosoms, cuffs and bands, at ONLY FORTY-SIX CENTS."

Entering the store I saw the proprietor, and asked if those goods were a part of a sheriff's or assignee's sale, as the reason for their very low price.

"No, sir; they are a regular-made shirt, and come from a first-class house in New York."

Continuing the conversation, I added: "You expect to realize something for handling these goods, don't you?"

"I expect to; yes."

"And the jobber that took your order had a margin of profit, I suppose?"

"That's what I argue."

"What about the wholesaler who sold to the jobber; doesn't he receive something for his trouble?"

"He intends to make a living, no doubt," was the terse reply.

"There's the manufacturer; he is to have some share of the profits, isn't he?"

"That's what he makes shirts for, I believe."

"Yes; then there is the raw material, spinning, etc.; all must be added to the original cost. Now, how much do you suppose the girl receives that made one of those shirts?"

The merchant shrugged his shoulders, gave me a searching look, and in a slow and distinct manner, as if he intended that he should not be misunderstood, said: "I don't know, and it is not my business."

"Yes it is," I rejoined, "it is everybody's business. Only forty-six cents for a shirt, bosom, cuffs, and bands all linen. The girl that made that shirt must soon starve, sir, go on the street, commit suicide, or go mad. I wouldn't wear one of them if you were to pay me for it; my conscience wouldn't let me."

Noticing a look of incredulity, not unmingled with scorn, I read him the following that I had only an hour before cut from an Eastern newspaper:

"Bangor, Me., July 27.—On the 18th inst., Blanche M. Abbott, of Bucksport, eighteen miles down the river, shot herself in this city. She had formerly worked in a ready-made clothing factory. On the very morning that the unhappy girl shot herself, a man purchased a pair of trousers at a store in Brockport, Mass., and in one of the pockets he found this note:

"'Bucksport, December 2, 1887. I wonder into what part of the world these pants will roam, and hope that the one who buys them will send me a penny, as we have to work at starvation wages to make them.—Blanche M. Abbott.'"

"Now, after reading this message do you tell me that it is not your business?" He turned on his heel and left me.

—LESS than two months ago we chronicled the death of Dr. Horatius Bonar, and now this week's mail brings the tidings of the translation to his heavenly home of another of the same band of brethren. Dr. A. N. Somerville, of Glasgow, was, like Dr. Bonar, an associate of McCheyne, and a disciple of Chalmers in his college days, and was also a member of the same open-air, evangelistic band of students. At the disruption too, he was in the front of the battle for Christ's Headship in His church and for the purity of preaching. His teaching and example so influenced his people at Glasgow, where he had settled, that, when the day of trial came, they stood faithful almost to a man. The whole of the office-bearers, all the Sabbath-school teachers, and nearly the entire congregation, followed him in joining the Free Church. The exodus was solemn and striking. The minister lifted the Bible, which had been given to him personally, from the pulpit desk, put it under his arm, and marched out with his people. The forsaken church remained unoccupied for a considerable time. In 1849 it was burnt to the ground. Its blackened walls lingered a picture of desolation till they were swept away to make room for a store. Immediately after the exodus, a new church was built for the seceding congregation, and as that got too small the present large building, known as the Anderston Free Church, Glasgow, was erected. Dr. Somerville went largely into open-air work in Glasgow. His evangelistic labours were in great request in other parts. His first journey abroad was taken to Canada in 1845, since that time there is scarcely any part of the globe that he has not visited. For years he went regularly to Spain to strengthen the hearts of the little band of Christians there in the days of persecution.

—IN 1874, the then Anglo-Indian Christian Union, requested Dr. Somerville to conduct an evangelistic campaign in India. He spent five months in this country, visiting Madras, Calcutta, and going North as far as Multan. His meetings were largely attended by Natives and Europeans, Christians and non-Christians. The Bombay Y. M. C. A. owes its existence to the efforts of Dr. Somerville, a lasting memento of his visit to India. Dr. Somerville had taken part in the revival in Ireland in 1859-60. The revival in Glasgow in 1874, resulted in the formation of the Glasgow United Evangelistic Association, at whose request Dr. Somerville undertook to spend the evening of his life in travelling and hard work to advance the interests of Christ's kingdom in the promotion of union among Christians, the furtherance of evangelistic work, and the proclamation of the Gospel, in every clime. In that connection he visited Australia, New Zealand, Tasmania, France, Italy, Germany, and Russia. Then on to South Africa, where his work was cut short by serious illness. After his recovery he went to the East, visiting the seven Churches of Asia, among other places in Syria and Turkey. In 1886, Dr. Somerville was elected Moderator of the General Assembly of the Free Church, when his address was a powerful appeal on behalf of missions and a statement of the condition of the world with regard to the progress of the Gospel. Dr. Somerville seems to have died rather suddenly at his home at Glasgow on September 18th.

—A VETERAN in evangelical circles in England has just passed away in the person of Mr. H. F. Bowker. He was eighty years of age, but a man of exceptional strength and vigour. Since the death of Canon Battersby, Mr. Bowker had managed all the arrangements for the Keswick Convention. He died shortly after he reached home after the recent Keswick meetings. *Word and Work* says, "Mr. Bowker was a very distinct personality in the Christian life of England. It is difficult to describe the singular respect and affection with which he was regarded personally. This was the case especially with young men. He understood them thoroughly, and they knew it. For forty years or so, his mastership at Christ's Hospital kept him in daily contact with boys; his own famous Bible class at the West End Branch of the Y. M. C. A. made him familiar with the life and thought of the great clerk class of London; and the Keswick Convention and similar gatherings brought round him scores of young University men eager for counsel and instruction. At his own house in St. John's Wood, young men were always welcome; and they delighted in his company. His memory will be treasured by many who will look back to his teaching and friendship as among the guiding influences of their lives."

—THE same circle also mourns the loss of Lady Lilias Sherbrooke, the wife of the Rev. Neville Sherbrooke, and daughter of the late Earl Cairns.

—THE Ahmedabad Salvationists are issuing a Gujerathi monthly Magazine called the *Jangi Pokar*, simply and plainly written and adapted for circulation among the masses of the people. It contains besides reports of soul-saving work, short articles on holy living and exhortations to the unconverted to turn to Christ. There are many who although anxious to see the Kingdom of Christ established in India, yet have not the time nor opportunity, possibly, to speak with the people in their own tongue. To such the *Jangi Pokar*, for free distribution, will be especially useful. One hundred copies of this paper will be sent regularly to any address in the empire for Rs. 1 per month, with postage. Orders may be sent to Major Eshwar Das, Ahmedabad.

—BISHOP THOBURN publishes a chronicle of his travels in the *Indian Witness*, under the head of "Notes by the Way." Here is his description of his recent visit to the Bombay Missionary Conference, of which a report appeared in our columns at the time:—"I left Poona yesterday at noon, and after a delightful journey down the Ghats, reached the Methodist parsonage in Grant Road in the early evening. The monthly meeting of the Bombay Missionary Conference had been appointed for last evening at Miss Abrams' mission house, and I was very glad to accept an invitation to be present. The attendance was not very large, and two-thirds of those present were ladies, but I was assured by several persons that the attendance was smaller than usual. The Bombay Missionary Conference differs in several respects from its sister Conference at Calcutta. It meets much later in the evening, it transacts less formal business, it omits the prayer-meeting at which the ladies act as proxies for their husbands and brothers, it serves refreshment—if I may be pardoned for so ungracious a remark—more elaborately, and lastly, it makes it the duty of the host of the evening to select both the topic for discussion and the speaker to introduce it. In this way it chanced to fall to my lot to have the privilege of speaking to the Conference on the Missionary Outlook in India. I had a sympathetic audience, and enjoyed the opportunity given me very much indeed. I am becoming more and more impressed that as a body the missionaries of India have become of late years just a little bit too despondent, and am glad of every opportunity given me to bear testimony in favour of the undoubted advance which is taking place in nearly all departments of their work."

—THE advertising pages of many newspapers and magazines are crowded with laudations of foolish nostrums for restoring weary and over-worked brains to health and vigour. Many persons are thoughtless enough to seek relief in such things. Those who do this are simply burning the candle of life at both ends. Whipping a tired horse may make him *go*, but it does not make him strong, nor lengthen out his life. A judicious writer says, "The best possible thing for a man to do when he feels too weak to carry anything through, is to go to bed and sleep as long as he can. This is the only actual recuperation of brain force, the only recuperation of brain power because during sleep the brain is in a state of rest, in a condition to receive appropriate particles of nutriment from the blood, which take the place of those which have been consumed by previous labour; since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from nutritive particles in the blood which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles *during the state of sleep*. Mere stimulants supply nothing in themselves; they gorge the brain, and force it to a greater consumption of its substance, until it is so exhausted that there is not power enough left to receive a supply." The weary man who by the aid of any stimulant drives away sleep, drives away the best friend he has, and may find, when too late, that the friend has gone beyond recall. Sleep is a priceless gift, restoring and refreshing the weary. Let us see to it that we do not abuse this gift, and so prepare ourselves for sleeplessness, trouble, and death at the end.

—A LETTER appears in several Christian newspapers in England from the Rev. George Kerry, Baptist Mission, Calcutta, giving particulars of the recent action of the Calcutta Missionary Conference in appealing to the Viceroy in Council on behalf of Luchminia, the heroic Christian girl in whose moral assassination the Government of India have deliberately chosen to be accomplices.

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

AMERICAN CORRESPONDENCE.

DEAR GUARDIAN,—Like the dove away from the ark, I "find no rest" here. There is so much to do in telling the people about our great Mission fields, that pen and tongue are hard at work. Perhaps but little immediate fruit may be seen, but I am sure India will gain something in future for these efforts to draw Christian love and labour toward Asia.

A new Mission is just being started "to engage in pioneer mission work in some Arabic speaking country." Its history and plan is now before me. The leaders are Reformed Presbyterians, but it is to work on the Union plan. They recognize the special demand for work among Mahommedans, and propose to meet it earnestly. The Mission is named "The Arabian Mission." A specific field has not yet been selected, but the intention is to act in harmony with the Keith Falconer Mission. The article concludes by saying—"This Mission has been started amid much anxious thought, consultation and prayer. . . . . Praying for a larger and more glorious answer to the prayer of the Patriarch Abraham, 'Oh that Ishmael might live before thee.'"

That reminds me that I met a brother of E. F. Baldwin at a Camp-meeting in Michigan. This younger brother is a zealous Christian, and is clear in his testimony for entire sanctification. His told me that they were born in New York. His brother who is labouring so devotedly in South Morocco has a family which is now in England; and he often sends letters to his relatives in America of his work in Africa.

In Chicago I visited the Mission Training School of Mr. and Mrs. Meyer. They prepare women for Home and Foreign Mission work and for Hospital nursing. Only four years in operation, this has become a large and useful institution. Seventy-five ladies attended this year, of whom twenty-five graduated. Much local mission work is done by the students while going through their courses of study. This practical training is very important and useful. Their Report gives sixty-six graduates in active mission work, seven being in India.

Parents in India sometimes ask about American Colleges. As I am, for a few days helping in the Lord's work at Wheaton, 25 miles west of Chicago, I may speak of the College here. It is manned by devoted Christian workers, who are chiefly Congregationalists. They are zealous reformers and a good spiritual air surrounds their institution. Expenses about 200 dollars per year, (say 50 or 60 rupees per month) if paying cash at full rates. But one who "had a mind to work" could earn half his living or more by doing farm work and chores part of the time. (That does not mean stealing! *Chor* in Hindustani means a thief; *chores* in American patois means the small out-door jobs daily needed around the house and farm yard, getting wood, water, feeding stock &c.). If any of our Anglo-Indian or Native Christian friends wish to come over here to develop both brain and muscle, this is a good place to do it. I am glad that my Victor and Vivian are where they can enjoy light manual labour. If I were as rich as all the Sassoons and Rothschilds put together, I should not wish to have my boys where they would never be taught good plain work. One of the best things about this College is the student's prayer meetings. Last night several of the young men and women prayed and testified. A student just arrived from West Africa took part. No "colour line" in this school. About four-fifths of the students are converted persons, and most all who graduate go out working Christians.

"When do you return to India?" I am often asked. My expectation has been to go this autumn, probably reaching India in December. But if I should find especial openings for usefulness in recruiting workers, it might be an indication toward my remaining a few months longer. Pray that the Lord may lead me in a plain path.

Yours in winning India,
WALLACE J. GLADWIN.

P. O. Address:—Miles, Iowa, U. S. A.

THE FORTHCOMING NATIONAL CONGRESS IN BOMBAY.

It is stated that the Bombay Committee of the National Congress have obtained permission from Mr. Premchand Roychand for the free use of his land, admeasuring about twenty-nine thousand square yards, in Love Lane, Byculla, for the purpose of holding the meeting of the Congress in December next. Mr. Premchand is the lessee of the vacant piece of ground, Sir Albert Sassoon being the owner of the property. The Committee, we hear, are also endeavouring to obtain the use of another vacant piece of land, extending over twenty-four thousand square yards, adjoining the last named property, and belonging to the Shravak Temple. It is said that *marquees* will be erected and tents pitched for the holding of the Congress meeting, and accommodating the numerous guests who are expected from all parts of India. The Committee also intend to rent a few bungalows in the neighbourhood for the use of their guests.

A VILLAGE MISSIONARY.

From the far North comes a short account of work in which Miss Thiede of the Lodiana Mission has been engaged for the last twenty-two years. Miss Thiede writes: "I came to India in November, 1867, and worked for three years amongst the orphans of Secundra, near Agra. In January, 1871, I was transferred to Lahore to join Miss E. Fuller, Superintendent of the Government Normal School. At that time only two schools and two Zenanas were open to us. My first business was to cast about for fresh fields. These were not easily found, and attempts in many quarters were quickly baffled. I had established, soon after my arrival in Lahore, a school for sweeper girls, and it was by their means I at length got entrance to new houses. I taught these girls singing and knitting in addition to their ordinary lessons. Their work taking them to the homes of the well-to-do, they had an opportunity of making known to the ladies their accomplishments. A desire to learn for themselves brought invitations to me to become a regular visitor in many of these homes.

Work began to multiply and we found the need of new workers to meet its demands, so that when I came to Vagah in 1886, there were in Lahore six workers to teach in the twenty-one schools and visit in over one hundred Zenanas. Dr. Forman had baptised some of the people of Vagah in 1884, and the circumstances connected with my going there were these. A woman of the village, an inquirer, fell ill, and I was called to visit her. Taking some simple remedies I went, but such was the seriousness of her case that I was obliged to take her to the Lahore hospital. However my visit was not fruitless, for the medicines benefited others, so that I was invited to make the place my home. Land was offered for a mission house and school. I first took up my abode in a tent, and by degrees the land was utilised for building a house for the catechist and his wife, my only associates, and one for myself, besides a school-house. In the latter building is held a boys' and girls' school and an adult evening school. Close by our little block of buildings runs the main road. So we have visitors from many villages all around. Hundreds come daily and we have inquirers in several villages."

Miss Thiede feels how helpful to herself and the work, another lady might be. At present, however, she works on herself, strengthened, we are sure, by the Master's presence in fulfilment of His promise, "Lo, I am with you alway."—*From the "Harvest Field."*

More than 200 people were killed at the terrible cartridge explosion at Antwerp on Sept. 6th. War claims its victims even in times of peace.

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—Mr. Chandra Nath Sircar, speaks thus of work among the Mussulmans in the Furreedpore district, Bengal—"We entered a village called Shalta, 20 miles distant from Bhanga in the western direction, we preached there in a certain haut that day, and on the following morning I went to the zamindar's *bari* of that place that I might have some talk on religion with the people there. I was welcomed, and had a long discussion with the zamindar, who is a Mussulman, and some others who were Mussulmans also; at 10 o'clock I returned to my boat and after our meal, while I was resting a little, a Mussulman came and asked for me. I called him inside; he is a man of middle age; he told me that while I was discussing with the zamindar his master, he heard our conversation from beginning to end, and by the course of discussion he believes that Jesus is the only Saviour and there is no other *Nabi* to save his people except Jesus Christ, and that he has come to tell me that he wishes to be a Christian. I endeavoured my best to teach him the things of Christ. Our conversation continued for two hours. After that he went to his home to tell his wife of his new faith and to request her to embrace it. In the evening he came back again and met me in the haut, he called me aside and told me that he shall remain firm to his new found faith though his wife has bitterly opposed it—also he shall not cease to tell her of Jesus. Pray for this Kallimuddin and the above mentioned that they may grow in grace, and remember us also in your prayers that we may be more courageous in the work day by day."

—We have good news, says the *Ceylon Friend*, to report from Seedua in the conversion of a Buddhist priest. He met some of the friends at Seedua and expressed his desire to become a Christian. The Rev. M. H. Pereira questioned and instructed him, after which he was brought to the Missionary at Negombo. There he said that he had been seeking salvation in Buddhism for a long time, but had never obtained it, but coming to know something of Christianity he had in Christ found the salvation of his soul. When questioned as to how he knew his sins forgiven he said, "I feel it in my heart." The difficulties of his future life were plainly put before him, but he expressed his belief that the Lord would provide for him. A few weeks ago he doffed the yellow robe and was baptized, and we hope that he will continue "faithful unto death."

—Miss Clara A. Swain, M. D., who enjoys the distinction of being the first medical lady missionary ever sent to a non-Christian country, and the first medical lady of any kind who ever came to India, is expected to return from furlough in about two months. She will resume her engagement with the Rajah of Khetri, where she spent some years before going to America. Dr. Swain is not connected with any missionary society at present, but she retains her title as a missionary, and has the full permission of the Rajah to engage in missionary work. We commend his example to some of the timid managers of the Dufferin Fund, who seem to be more scrupulous than the Hindus themselves, and less liberal than the non-Christian classes for whom they profess to speak.—*Indian Witness.*

—A Camp meeting is to be held at Dum-Dum in connection with the Wesleyan Mission, commencing on the 20th October. Rev. J. H. Bateson will hold evangelistic meetings. The subjects for discussion will embrace a review of the past year's work, the aggressive agencies of the Church, Sunday and Day School work, and the Higher life. There will be a prayer meeting every morning in the Chapel at 9 o'clock.

—Rev. B. Robinson, of the Wesleyan Mysore mission, has had to leave for England through failure of health. He is hoping to return as soon as restored.

—Miss Blackmar, who has been labouring in Lucknow since 1872, in connection with the W. F. M. S. of the M. E. Church, has just opened work at Hyderabad.

—The Baptists of Orissa will hold their yearly Conference at Cuttack commencing November 3rd. They are hoping that Mr. Baynes, the Secretary of the B. M. S., will be with them.

—At Lake Bluff Camp-meeting, says the *Heathen Women's Friend*, one of the missionary speakers was Miss Isabella Leonard. Miss Leonard was welcomed by her old friends, who were glad to hear her voice again. She spoke of her recent visit to our missions in India, and her report of the work of our missionaries had an intense personal interest to us. She thinks that the zenana visitors have a more difficult and discouraging work than any other missionaries whom she met. She exhorted us to pray for our missionaries, saying that they had peculiar temptations in being surrounded by the heathen and the unspiritual, to distrust God a little bit, and thus lose the rest out of their souls. They become burden-bearers, and the anxious care *wears them out*. She referred to her own heart experience while abroad; perfect rest from anxious care, and perfect liberty in God's service.

—A farewell meeting was held at St. Mary's Baptist Church, Norwich, England, to bid farewell to Miss Theobald, who is coming to India to join the Baptist Zenana mission. Her outfit and passage have been raised by that church, of which she is a member.

—In a letter to the *Christian Witness*, Mr. W. J. Gladwin says—"At a camp-meeting yesterday a young woman who had been converted only a few days spoke to me of her desire for foreign mission work. How easy for souls to love the heathen when newly or powerfully blessed! Blessings abide best when put well at work. I am sure the untold blessings of this summer's meetings in America will give scores of workers to our foreign fields if properly developed and worked."

—During the present autumn forty missionaries in connection with the C. M. S. will return to the mission field, and fifty new missionaries will be despatched to other spheres of labour. This large reinforcement includes fifteen ladies, who go out for zenana work, and have had expert training in the art of nursing and the science of medicine.

—If all goes well, four years will see the Congo railway completed and the great transport difficulty solved. "This," says *Regions Beyond*, "will permit of the rapid multiplication of mission stations in this vast new world. The £60 which it now costs to send a ton of goods to the Upper River would almost sustain a missionary!"

—The New Hebrides is possibly the best-manned mission field in the world. With a total population of 70,000 there are sixteen Presbyterian ordained missionaries and their families. But then there are some twenty islands, with about as many languages or different dialects.

—The *Correspondence de l'Est* learns from St. Petersburg that in that city a movement has been started for observing Sunday as it is understood in England. It is said that 1,200 St. Petersburg merchants have already declared themselves willing to keep their places of business closed on Sunday.

—This month's number of *The Missionary Notices* contains the following interesting story of conversion by Dr. Sidney Hodge—"I was greatly cheered lately by the fearless witness of a young convert. He had been Dr. Morley's hospital assistant at Teh Ngan, and previously a scholar in our Hankow free school. Though a bright and quick lad I am not aware that he had given any great promise of Christian character. He was baptized in Teh Ngan, with the full knowledge and consent of his parents, who were heathen. Soon after his father removed him from the hospital, and from Christian influence; the lad himself when visited seemed wishful to return, but his parents were hostile. Not long after his father died, and many heathen ceremonies were enacted. According to custom, he was required to worship the dead body of his father, but this he stoutly refused to do, and no amount of pressure could make him yield. When, despite his remonstrance, the priests commenced to chant their Sanscrit prayers for the dead, he ran and fetched his Methodist hymn book, and sang praises to God before them all. Who in Christian England would have more nobly unfurled the banner of the Cross?"

—Six Baptist ministers attended the recent Oriental Congress at Stockholm, and amongst them were Dr. Harper of Yale, and Prof. Alonza Williams, a lineal descendant of Roger Williams.

—Rev. Archibald Brown explains that he has never written a word against rational amusement in itself. His contention is that it is not one of the church's functions to provide amusement.

—The oldest Congregational minister in England, Rev. Benjamin Slight, of East Grinstead, has just passed away at the ripe age of ninety.

—As a new centre of the Wesleyan Forward Movement, the Southwark Wesleyan Chapel, Long-lane, has been taken over by the committee of the London Mission Movement.

—The *Christian Irishman* for September contains a paper by Mr. Thomas Connellan, on "the Real Needs of Ireland." He points out that it is the "pure Gospel of Christ" which is the principal need of that unhappy country.

—Sankey's hymns have been sold, it is stated, to the extent of forty-three million copies.

—Rev. R. Barbour, M. A., of Bonskeid, presiding at a meeting in Perth in connection with the Christian women's education movement, said that of all the phenomena of this marvellous age perhaps there was none so marvellous as that of the advancement of women. It is proposed to establish in Scotland a woman's Bible study association, of which Lady Victoria Campbell, a daughter of the Duke of Argyll, will be president.

—Mr. Irving, of the British and Foreign Bible Society, in giving an account of "Mission Travel in Borneo," tells how Rajah Brooke, of Sarawak—an Englishman—refused him permission to sell any copies of the Scriptures to Malays, "owing to them having a sacred book—the Koran—quite good enough for them." His books were sold readily among the Chinese and Dyaks. In Dutch Borneo, the native chiefs, including Malays, readily gave him permission; and the Dutch officers showed him every kindness in his journeys up river, hundreds of miles in the interior wilds. It appears that the head-hunting Dyaks only hunt each other's heads, as they show no hostility to Europeans.

—Mr. H. K. Wood, whose volumes by "A Glasgow Merchant" have done so much good, has written eight winsome booklets which are published at Drummond's Tract Depôt, Stirling, in a packet of 50 assorted copies under the title of the "Elim Series." The title of the first is really a happy description of the aim of the octave, for they show the reader "how to be saved and happy." Mr. Wood is a manly writer whose words have often told in quarters where it is not easy to get an entrance.

—The Bishop of Chichester has been taking to task three of the clergy of his diocese. One of these gentlemen occupied the chair at a lecture by Dr. Fulton, the Boston Baptist, at Brighton, and the other two were on the platform. According to the Bishop's letter, Dr. Fulton made use of some loose language with regard to the Virgin Mary whilst arguing against the Roman Catholic doctrine of her perpetual virginity. In his reply, Mr. M'Cormick admits that although "the brusque American manner in which Dr. Fulton dealt with the subject of Mariolatry may not have been sufficiently refined for English ears, I can assure you that he holds with as much tenacity as we do the grand fundamental doctrines that your lordship supposes he has impugned." Altogether the vicar cuts away the ground from under his bishop's feet, and leads one to suppose, as is indeed frankly stated, that it would have been better for Dr. Durnford to have ascertained all the facts of the case before permitting the charges against the three clerics to have appeared in print.

—In the course of a recent lecture in an Edinburgh church, Mr. Davis, merchant, Honolulu, stated that the native word for Britain amongst the South Sea Islanders is used as a synonym for truth and honesty, and the word for missionary as a synonym for goodness; also that in his district there are four distinct Y. M. C. A.'s, one conducted in English, one in Hawaian, a third in Chinese, and the other in Japanese.

—At the Wednesday evening service at the Grant Road Church, Bombay, Rev. J. E. Robinson intimated that it was probable that a pastor would soon be settled over that Church.

—Rev. J. E. Robinson read a paper at the meeting of the Bombay Missionary Conference on Monday last.

—The Poona Missionary Conference met on Monday evening, at the residence of Rev. D. O. Fox. Rev. J. Small read an account of the Mission Work of the Rev. Hormazdji Pestonji, who was not well enough to be present himself. As it was considered that this was probably the last Conference at which Mr. Hartley, the Wesleyan Chaplain, would be present, he was called upon to give a brief sketch of his labours among the troops. His account of the work in the hospitals was very encouraging.

—A service of song was held in the Methodist Church, Poona, entitled, "The Woman of Samaria," on Friday Oct. 4th. The readings, which were taken from Scripture, were given by Rev. J. Baume.

General News.

—Serious riots are reported from Madras between Mahommedans and Hindoos, lasting from 10 p. m. to 1 a. m. on the 5th inst. The military were called out, but did not have to use their weapons.

—The police have captured the thieves who broke into Umballa Church, and recovered the whole of the communion plate.

—Tantia Bheel was put on his trial at Jubbulpore on Saturday for having murdered a village patel with whom he was at enmity. Evidence was given by some members of the dacoit chief's gang who took part in the outrage, and have undergone punishment, and the case was adjourned.

—The Duke of Connaught's children, aged about 8, 6, and 4, respectively, took part in a pretty festival at Mrs. Sorabji's school at Poona, last week. The little prince and princesses were invited to give the first chops at a teak tree in the garden which was to be felled for the purpose of manufacturing a prayer-desk for the school. The pupils of the school, prettily attired in white and blue, then marched in procession under the trees, which were hung with flags, the line headed by the tallest girls bearing the school banners, and formed a semi-circle opposite the tent where the Royal children were seated among a few visitors. A special hymn composed by Miss Sorabji was next sung, and Mrs. Sorabji explained in a few words the use to which the tree would be put. This was followed by the actual ceremony. The Royal children seemed thoroughly to enjoy wielding the hatchet, the two elder giving seven strokes and Princess Patricia exceeding the number several times, amid the hearty and continuous claps of the pupils. The hymn "Heavenly Father, send Thy Blessing" was sung, and then the Royal visitors were photographed. The proceedings terminated with the singing of the National Anthem.

—The *Deccan Herald* says that locusts have caused considerable damage to the crops in the Eastern and Southern parts of the Belgaum district.

—We are informed that alterations of the G. I. P. Passenger Train Service will be brought into force in the course of the next three or four weeks, and therefore the Quarterly Coaching Tariff was not issued on the first October. Trains will run, until further notice, in accordance with the Coaching Tariff for the current Quarter, with the addition of a night Train between Bombay and Poona, which is now running at the following times, namely:—Victoria Terminus, Dep. 11-0 p. m. Poona, Arr. 6-15 a. m. Poona, Dep. 11-0 p. m. Victoria Terminus, Arr. 6-15 a. m. Railway Time is quoted in these cases. The Coaching Tariff will be

issued when the new Time Bill is introduced.

—There has been a serious disturbance at the Hyderabad Central Jail. A Rohilla convict bribed a policeman to bring him a revolver and fifty rounds of ammunition supplied by friends outside, and, having shot the sentry, proceeded to break open the cell doors of the other prisoners, releasing several. The Superintendent, Mr. F. Gordon, then appeared on the scene with the guard, who opened fire on the Rohilla and the men he had set at liberty. The author of all the mischief was badly wounded, and order was speedly restored, though it has been deemed necessary to post double guards at the jail.

—They have a novel way of dealing with tramps in Missouri. They put them up at auction—that is to say, sell them as labourers for a certain period, which would otherwise be spent in gaol. At a recent sale in Moberly, four were offered, and three purchased, two for two dollars, and the third for 70 cents. They will have to serve their purchasers four months.

—A correspondent of the *Bombay Gazette* who has recently arrived in Lahore says that when the train stopped at Hissar he saw that a gentleman in a suit of khaki uniform, and wearing a yellow turban, offered to sell copies of the *War Cry* to the passengers; and this Salvationist, it transpired, was none other than the local Superintendent of Police. Our correspondent inquires if it is permitted for officers in such positions to act as he is doing, and if so where the line is to be drawn? "Would it be permitted for a District Superintendent of Police, to sell comic papers?" We would reply to our correspondent, says the *Gazette*, that, apart from the question of the desirability or otherwise of officials vending the *War Cry*, the line is easy enough to draw between pecuniary and religious or charitable motives.

—The *Overland Mail* says that a new factor is entering the paper-makers' market. It has been proved that the banana-plant contains a greater quantity of pure fibres than any other of the numerous vegetable products used for the manufacture of paper. During the first twelve months of its vegetation the plant produces but a single bunch of fruit, after which it dies; but from its roots four to ten young plants spring up. The adaptation of the plant to commercial purposes will, it is anticipated, revolutionise the textile material market, and largely affect the industry. The plant is easy of cultivation, and its qualities have long since been recognised by the wandering tribes in Central America as yielding many useful adjuncts to every-day domestic requirements.

—The Library Committee of the Corporation of London have been empowered by the Court of Common Council to devote a sum not exceeding £ 1,000 in the production of a new work in two volumes, illustrating, as far as may be from the City's own archives, the history of the City of London from the earliest times. The object of the work is to show "the pre-eminent position occupied by the City of London, and the important function it has exercised in the shaping and making of England, the distinctive feature of the history being a record of the lives and deeds of those remarkable men who have filled in succession through seven centuries the highest civic office to which it is possible to attain, and an illustration of the influence of London and its Lord Mayors at many of the most critical periods of our history, which has turned the scale in favour of those liberties of which we are so justly proud."

—M. Christodoulakis and three others, Christian members of the Cretan Assembly, have been sentenced by court martial to banishment to Fezzan, Africa.

—The Government of Manitoba intend to introduce a measure next session for abolishing separate schools, and making all teaching in the public schools uniform and undenominational.

—The Anti-Alcohol Congress at Paris has separated after voting a resolution to the effect that the Governments of the world should impose a prohibitive duty on alcohol, and exempt from duty tea, coffee, and other ingredients for temperance drink. It also declared in favour of treating inebriates as maniacs.

—The Melbourne Grand Hotel, which when a liquor shop, was a losing concern, has been paying a fair dividend as a coffee palace. The Prahran Home and Coffee Palace Company has just declared a dividend of 12½ per cent. All the new enterprises of this nature in Melbourne appear, says the Melbourne *Spectator* to be doing well.

—The Colliery disaster at Penicuik, near Edinburgh, by which sixty-four lives were lost, has left forty homes desolate in one village, and about 160 dependents in want of daily bread. The circumstances are sad in the extreme. Mr. A. J. Copplestone, superintendent of the Scottish Evangelistic Association, informs us that a recent tent mission among the miners was greatly blessed. "We have," he adds, "the assurance that many of the men were on the Lord's side, and thus prepared for the sudden change."

—There seems to be ample material prosperity in the colony of Victoria, south-east Australia, judging from the Budget lately submitted to the Parliament. During the past year the duty on wine exceeded the estimate by £27,000; on beer and cider by £9,000; and on tobacco, snuff, cigars, &c., £41,000. It is a pity the resources of the people could not be more profitably expended.

—The National Woman's Christian Union, which was organised November 18th, 1874, at Cleveland, Ohio, is arranging for the celebration of its 15th anniversary on November 7th at Evanston, Ill., the home of Miss Frances E. Willard, whose 50th birthday occurs on that date.

—The Government of Manitoba has decided to abolish the dual language system. Accordingly, in the last issue of the *Official Gazette*, all official documents which it has hitherto been customary to print in English and French were printed in English only.

—The P. and O. steamer *Siam*, with the mails of the 27th ult., left Aden at six o'clock on Tuesday evening, and is expected to arrive in Bombay at day-break on Monday.

—The total number of deaths registered in Bombay during the week ending Tuesday, 8th October, 1889, was 408, being 68 less than the preceding week and 83 less than the week ending the 2nd October, 1888; 40 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 18; Brahmins, 12; Caste Hindus, 237; Hindu outcastes, 30; Mussulmans, 81; Parsees, 18; Jews, 3; Native Christians, 10; Eurasians, 2; Europeans, 7; while the rate of mortality per 1,000 of the population was 22·13. There were 83 deaths from remittent fever, being 5 less than the last week, and 22 less than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 6. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 70, 16, and 12 last week, against 69, 26, and 14, respectively, in the corresponding week in the last year. During the week 301 births were reported in the different districts.

—The rate of exchange is 1s. 4⅜d.

Telegraphic News.

London, October 3rd: Sir Charles Cameron Lees, the present Governor of Barbadoes, has been appointed Governor of Mauritius, in succession to Sir John Pope Hennessy.—Mr. H. W. J. Sendall, the present Governor of the Windward Islands, has been appointed Governor of Barbadoes, in succession to Sir Charles Cameron Lees.—Mr. Hely Hutchinson has been appointed Governor of the Windward Islands, in succession to Mr. Sendall.—Advices from Newfoundland regarding the collision of the steamers Geographic and Sailer off St. Pierre state that immediately after the casualty fifteen lives were lost. The crew took to the boats and several reached the shore safely, but thirty-five are still unaccounted for.

Durban, 3rd: The editors of the *Johannesburg Standard* and the *Barberton News*, who are both Englishmen, have been arrested on a charge of treason for demanding reforms and failing their being granted for recommending revolution in Transvaal.

New York, 3rd: A terrible river accident occurred yesterday on the Mississippi in Louisiana. The boiler of a river steamer exploded, killing forty passengers. The vessel shortly afterwards sank, scores being drowned.

London, 4th: The Naval Court at Halifax, appointed to enquire into the circumstances attending the loss of H. M. S. Lily, has reprimanded Captain Russell, and ordered Lieutenant Hewitt's dismissal from his ship.—The names of two Indian officials are mentioned in connection with the vacancy on the India Council. Sir Auckland Colvin is mentioned as possible and General Chesney as probable.—The Peer, whom the Scotch papers recently charged with an indecent assault on a child, an offence which they alleged the Magistrates were afraid to inquire into, is Earl Galloway, Lord Salisbury's brother-in-law. Yesterday at Dumfries Lord Galloway was charged with the offence, and the child, who is eleven years of age and named Gibson, gave evidence as to the assault. Other testimony having been recorded, Lord Galloway was committed for trial.—Mr. Conybeare was yesterday released from Derry gaol, but was immediately re-arrested on a charge of infringement of one of the prison rules.

5th: Lord Roseberry, at the meeting of tramway men this morning, made a speech in which he declared that the way the tramway and omnibus companies' servants were overworked was a scandal to civilisation. The dock strike had shown the power of union in resisting oppression, and he wished the union success. The meeting afterwards agreed to a manifesto, which was drawn up demanding that twelve hours should be the outside limit for a day's work.

6th: Lord Zetland was yesterday sworn in at Dublin as Lord Lieutenant of Ireland.—A collision took place yesterday between a passenger and a goods train on the London and North-Western Railway on the outskirts of Manchester. Three carriages were shattered, and three passengers were killed and twelve seriously injured, mostly from fractures.

Paris 6th: The elections here are now complete. The Government has secured successes in twenty-one constituencies and General Boulanger in fourteen.

New York 6th: A boat with twenty-six hands of the ill-fated steamer Geographic, which foundered after collision with the Sailer on Wednesday, arrived at St. Pierre yesterday: the men being in an exhausted condition. Nine men are still missing, and it is now feared they are lost.

London 7th: Sir W. Tindal Robertson, who has represented Brighton in the Conservative interest since November 1886, committed suicide in that town yesterday.—A terrific hurricane, attended by loss of life, swept over Sardinia yesterday. Trees were uprooted, houses blown down, and upwards of a hundred persons buried beneath the debris of the fallen buildings. Thirty lives were lost.—Violent storms have swept over Great Britain and Ireland this week, causing enormous damage. Numerous vessels have been wrecked, the land flooded, and many buildings demolished. The soldiers encamped in the park in Dublin have been flooded out. Holyhead breakwater pier has been breached by the force of the storm at sea.

Paris, 7th: The constitution of the new French Chamber it is anticipated will include three hundred and sixty-two Republicans and two hundred and five Oppositionists.

London, 8th: The gale in the Irish Sea has been one of unexampled fury. The mail steamers which run between England and Ireland have been unable to cross owing to the frightful sea on, and the force of the wind. Fifty yards of the breakwater at Holyhead have been smashed, and the lighthouse has been cut off from the Mainland, and the lives of the light keepers are endangered. The works on the Manchester Ship Canal have been much damaged by the storm. Many gallant rescues of shipwrecked crews have been made by the lifeboats along the coast.—Mr. Morton, a Gladstonian Liberal, was elected at Peterborough in the place of Mr. Fitzwilliam, deceased, Unionist Member, defeating Mr. Purvis, a Unionist Candidate, by 250 votes.

Berlin, 9th: The German Budget provides for two hundred and twenty millions of marks for new artillery and new ammunition. No change is contemplated in the strength of the army.

London, 9th: The Government sloop Enterprise, whilst being towed from Plymouth to Liverpool during the late gale, had to be abandoned, and went to pieces on the rocks off Anglesea. The crew were saved.

INTERNATIONAL CONGRESS ON PUBLIC MORALITY.

The International Congress of the British and Continental Federation, which was held at Geneva from Monday to Friday of last week, was in every sense important and successful. The Federation exists to offer resolute opposition to any law, licence, or regulation, in any country of the world, which countenances or makes terms with public immorality, and the fact that last week's Congress was the fifth triennial gathering of its kind proves that the Federation is an old and experienced champion against public vice. The position of those who assembled at the Congress was strangely significant and suggestive. For example, from Holland, M. Schermbeek, the head of the police, whose duty it is to carry out the system of Government licensing of vice, came to publicly denounce that system; and in this he was accompanied and supported by Dr. Swinderen, the chief Judge in the Dutch town of Groningen.

The Federation has a broad basis, as is shown by the fact that duly appointed delegates were sent to the Congress from branches in Great Britain, America, Belgium, Denmark, France, Holland, Sweden, Switzerland, India, Italy, and Russia. M. Emile de Laveleye, the well-known political economist, of Liege, presided, and around him were gathered representatives of the wealth, religion, morality, and legislation of the various countries. Professor Stuart, M.P., Mr. H. J. Wilson, M.P., Mr. Walter McLaren, M.P., Mr. Percy Bunting (editor of the *Contemporary Review*), Mr. Jesse Herbert (editor of the London *Sentinel*), and others, were present from England, and a large number of doctors, professors in the universities, and members of the official class also took part. Among the reports of work done by the branches throughout Europe some startling facts were mentioned. Professor Stoukowenkoff, of the University of Kieff, Russia, who is a specialist in the maladies that follow vice, read a paper criticising the Government regulation of vice at Kieff, and condemned it as wholly ineffective. Another important paper was read by Professor Chanfleury, who, after administering the regulation system for some years pronounces it useless, and proposes the substitution of voluntary dispensaries. Dr. Pelizzari, of Pisa, Secretary to the Italian Governmental Commission which examined this subject, gave an account of the labours of that Commission, which eventuated in the abolition throughout Italy of the regulation of vice and the registration of the women who practise it. From Holland, Pastor Pierson contributed a report which was one of the most important documents submitted to the Congress. He showed by facts that as a result of the International Congress of the Federation at the Hague some years back, both the ladies of Holland, who had previously been unaccustomed to public work, and the ministers, who had been quiescent on this subject, had developed astonishing activity and organisation, were contesting the question with the municipal authorities, and were doing their utmost to secure a repeal of the system. A Midnight Meeting Mission had also been formed in many large towns, the members of which patrol streets of the lower order, and use moral suasion with those who are associated with vice. Geneva itself contributed one of the most salient proofs of activity. About a year ago the ladies of the city resolved to petition the Government to abolish the licensing of houses of sin, and in a very short period the enormous number of 21,000 signatures was obtained, or one in five of the entire population. In private conversation a party of these ladies gave a most interesting account of the way the signatures were collected. Ladies of leisure patrolled the streets all day, the petition in one hand, and pen and ink in the other, and solicited signatures from the public. In the evening scores of other workers, who had been engaged in business during the day, came to swell the ranks, and from shop to shop and house to house a canvass for signatures was made. But the Government has not yet responded to the petition, and it may be that an immediate outcome of this Congress will be a second petition to the Government, in which case the number of signatures will be greatly augmented.

The legislative section of the Congress passed resolutions in favour of an International League to abolish the wicked traffic in girls, some of whom are brought to India from Europe, and for returning to their own country minors who have become immoral. Mr. W. A. Coote, Secretary of the National Vigilance Association, speaking as a delegate, gave an interesting and important *résumé* of the work of his committee in rendering succour to oppressed women, and in prosecuting the publishers of obscene literature and pictures. His address created a significant impression, especially among the Genovese. A great public meeting was held in the Hall of the Reformation, which was crowded to excess.

HOW TWO MEN PREVENTED A MASSACRE.

We had been camping out a long time gold-washing, and had recently been much annoyed by a tribe of Indians in the neighbourhood, whereupon the party held a council, and determined to go by night and exterminate the whole of them.

They had quite concluded upon this, when a fine, stalwart man, the boast of the party, who never turned his back at anything, stood up in the midst of them, and, with his finger on his rifle, inquired if *that* was their determination. Being informed that it was, "Then," said he, "I have to tell you that I was born and raised a 'Friend,' and I can be no party to such wickedness."

Whereupon the narrator himself jumped up, exclaiming, "And I was raised a 'Friend' too!"

They shook hands upon it in the midst of that circle of wild and lawless men, and by their joint protest and determination prevented the murderous project from being executed. These two men had been together four years without having the least idea of this bond of early association, but our informant adds: "You do not know how the effect of early training lasts." The whole story, says the *Christian Arbitrator*, shows the value and power of individual protest against evil.

Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known.

LOVE FOR THE SAVED.

Travelling down the Ohio River on a steamer, says *The Christian Witness*, a gentleman passenger's attention was called to the pilot, who was a coarse looking man. "The captain informed me," he said, "that three weeks ago, as the boat was going through the rapids, the pilot called him to take the helm. He had just seen a boy struggling for life in the rapids. He sprang into a mere skiff, and ventured himself among the boiling waters without an oar, and saved the boy. I went up to the brave man and spoke to him: 'Do you ever see the boy whom you saved?' 'Yes,' he answered, 'at every trip he comes down to the boat to see me.' 'And how do you feel when you see him?' 'More than I can tell you,' he replied, 'more intense interest than in any of my own seven at home, for whom I have run no risk.'"

How true it is that "there is joy in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance." How must Jesus regard those for whose rescue from everlasting death He has given His life? Will He not regard them with more interest than the angels, for whom He runs no risk?

—Mr. H. M. Stanley, according to the latest intelligence, is expected to reach the eastern coast of Africa towards the end of October next.

ANOTHER STORY OF A HYMN.

Phœbe Hinslade Brown, was born in Canaan, New York, on May-day 1783. Her story is given in "English Hymns; their authors and history," the third edition of which has just been published in London and New York.

The time of Mrs. Brown's birth, May-day, and the place, Canaan, were not foreshadowings of a life of brightness, and beauty, and rest; not, at least, in relation to earthly things. She was left an orphan when only two years old. Education she had very little of, some three months at school only; and reading was acquired only when she was eighteen. Writing to a friend in after life, she said, "As to my history, it is soon told. A sinner saved by grace, and sanctified by trials."

Her father, George Hinslade, had the gift of song, and composed a tune which bears his name. When Phœbe Hinslade became the wife of T. H. Brown, a house-painter, she did not much improve her condition. Poverty and care were her daily lot for many years. She began her married life at Ellington, Tolland Co., Connecticut, and here she began to use her pen. Near the house where she lived was a grove, and to this place she resorted oftentimes at dusk, for meditation and prayer. Her purpose was misconstrued by some of the gossips of the village, who attributed to her evil designs. We can well understand that a Christian woman, with her fine mind, and often disagreeable surroundings, would take delight in any convenient place where she could have communion with God in His works and Word, and pour her cries and sorrows into His ear. What devout soul, with a mind capable of the highest culture, would not "love to steal awhile away"?

The unsympathetic conduct of one of her neighbours led to the composition of the verses which we give below. She says in her account of the hymn:—

"I had, while living in East Windsor, kept a kind of diary, and continued it in Ellington. I wrote several scraps of poetry in Ellington, which were published by my brother, Nathan Whiting, in the *Religious Intelligencer*, at New Haven. It was in Ellington that I wrote the 'Twilight Hymn.' My baby-daughter was in my arms when I wrote it. I had been out on a visit at Dr. Hyde's, and several were present. After tea, one of my neighbours, who I ever felt was my superior in every way, came and sat down near me, chatting with another lady, without noticing me. Just as I was rising to go home, she turned suddenly upon me, and said, 'Mrs. Brown, why do you come up at evening so near our house, and then go back without coming in? If you want anything, why don't you come in and ask for it? I could not think who it was, and I sent my girl down the garden to see; and she said it was you. That you came to the fence, but, seeing her, turned quickly away, muttering something to yourself.' There was something in her manner, more than in her words, that grieved me. I went home, and that evening was left alone. After my children were all in bed, except my baby, I sat down in the kitchen, with my child in my arms, when the grief of my heart burst forth in a flood of tears. I took pen and paper, and gave vent to my oppressed heart in what I called 'My Apology for my Twilight Rambles, addressed to a lady'":—

"Yes, when the toilsome day is gone,
And night, with banners grey,
Steals silently the glade along,
In twilight's soft array,

"I love to steal a while away
From little ones and care,
And spend the hours of setting day
In gratitude and prayer.

"I love to feast on Nature's scenes,
When falls the evening dew,
And dwell upon her silent themes
For ever rich and new.

"I love in solitude to shed
The penitential tear,
And all God's promises to plead,
When none can see or hear.

"I love to think on mercies past,
And future ones implore,
And all my cares and sorrows cast
On Him whom I adore.

"I love to meditate on death!
When shall his message come
With friendly smiles to steal my breath,
And take an exile home?

"I love by faith to take a view
Of blissful scenes in heaven;
The sight doth all my strength renew
While here by storms I'm driven.

"I love this silent twilight hour
Far better than the rest:
It is, of all the twenty-four,
The happiest and the best.

"Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day."

For some years this piece remained in manuscript; but when the evangelist Nettleton was compiling his "Village Hymns," he was advised by Mrs. Brown's brother-in-law, Dr. Ely, who was pastor of a church at Monson, where she afterwards lived for thirty years, to apply to her for some hymns. She gave him the above, and three others. She lived to see her son, Samuel R. Brown, D. D., sent out as the first American missionary to Japan. It is a singular fact that the above incident, and, indeed, nearly all the particulars of her life, were first published in the Sandwich Islands. Dr. Damon, of those Islands, sent to Dr. Brown, of Yokohama, Japan, requesting particulars of his mother's life. Dr. Brown wrote from her autobiography, which she penned in Chicago, in 1849, at her children's earnest request. The account was printed in *The Friend*, Honolulu, April, 1879.

The version of the hymn in Nettleton's "Village Hymns" is compressed, and a few expressions altered. Mrs Brown tells us that, at the time the hymn was written, she had four children, and lived in a small, unfinished house; her sick sister occupying the only finished room. She says:—

"There was not a place, above or below, where I could retire for devotion without a liability to be interrupted. There was no retired room, rock, or grove, where I could go, as in former days; but there was no dwelling between our house and the one where the lady lived. Her garden extended down a good way below her house, which stood on a beautiful eminence. The garden was highly cultivated with fruit and flowers. I loved to smell the fragrance of both, though I could not see them, when I could do so without neglecting duty; and I used to steal away from all within doors, and, going out of our gate, stroll along under the olives that were planted for shade on each side of the road. And, as there was seldom anyone passing that way after dark, I felt quite retired and alone with God. I often walked quite up to that beautiful garden, and sniffed the fragrance of the peach, the grape, and the ripening apple, if not the flowers. I never saw anyone in the garden, and felt that I could have the privilege of that walk, and those few moments of uninterrupted communion with God without encroaching upon anyone; but after once knowing that my steps were watched, and made the subject of remark and censure, I never could enjoy it as I had done. I have often thought that Satan had tried his best to prevent me from prayer, by depriving me of a place to pray."

Mrs. Brown was a member of the Congregational body, and a very godly, humble, holy, and devoted woman. Though always poor, she was never idle. At Monson she was the teacher of an infant-class for many years. She ended her days at Henry, Illinois, 10th October, 1861. Her son has recently passed away. He says—"Her record is on high, and she is with the Lord, whom she loved and served as faithfully as any person I ever knew; nay more than any other. To her I owe all I am; and if I have done any good in the world, to her, under God, it is due. She seems even now to have me in her hands, holding me up to work for Christ and His cause with a grasp that I can feel."

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON III.

Sunday, October 20th. II. *Samuel* vii. 18-29.

Golden Text.—In everything give thanks for this is the will of God in Christ Jesus concerning you. 1. Thess. v. 18.

Parallel Passage. 1 Chronicles, xvii.

After David had got into his own house that had been built for him by Hiram, king of Tyre, the thought came into his mind that it was not right that he should dwell in a house of cedar while the Ark of God was only sheltered in a tent. He called Nathan the prophet, therefore, and conferred with him about it, and Nathan encouraged the project saying "Go, do all that is in thy heart, for the Lord is with thee."

But although the Lord was with David, this project had not been inspired by Him, for in a message of the night Jehovah further unfolded His plans to Nathan, that David would not be permitted to build the House, but that when his seed should be established on the throne of Israel, his son should build a House for the name of the Lord.

In 1. Chron. xxii. 8, we find that the reason David was not permitted to build this house was because he was a man of war, and had shed blood abundantly. The Temple of the Lord must be built in the time of peace. The peace of Solomon's reign during which it was built, was the fruit and result of the conflict of David's reign. David also projected and planned the Temple and collected money and material in great abundance for the work. This was all he was permitted to do.

In the allotted portion for this week's lesson we have the beautiful prayer which David prayed when he received the Lord's message through Nathan the prophet. The prayers of David, like his psalms, breathe out a spirit of humility and sweetness, and of such entire oneness with the will of God that they are models of the spirit in which we should approach the mercy seat and present our requests and our thanksgivings to our Father and Redeemer.

His first thought was that of overwhelming gratitude to the Lord for His gracious promise to *establish* him and his seed on the throne of Israel, and of his own unworthiness, and the humble position of his family. Adoration followed. "For thy word's sake Thou has done it. . . . . Thou art great, O Lord, for none is like thee." Gratitude for the favour shown to Israel as a nation next passed in review in David's mind. "For thou hast confirmed to thyself thy people Israel for a people unto thee for ever: and thou O Lord, art become their God." Then all the glory of this was given to God. "Let thy name be magnified for ever." And finally David prayed, "with thy blessing let the house of Thy servant be blessed for ever."

David's complete submission to the will of God is the first noticeable point in this prayer. His plans were frustrated, subordinated to God's plans, yet he thankfully and joyfully gave them up. "Obedience is better than sacrifice." This act of David's was in striking contrast to some of Saul's actions which we have recently had to deal with. Can we *joyfully* give up our wills to God, and say "To do the will of Jesus, this is best?"

The yielded will promotes and enhances the spirit of communion which so evidently pervaded David's prayer. Christ when on earth enjoyed much loving communion with His Father in heaven. When our hearts are cleansed in the precious blood of Christ, our wills in harmony with our heavenly Father's designs, and our thoughts attuned to catch the gentle whispers of His love, we can come to God in similar loving communion.

Then the yielded spirit in full communion with the Lord, breaks out in thanksgiving and gratitude for all the goodness and loving condescension with which the Lord of Glory favours His loving and obedient children. Like David we can look back on all the Lord's mercies and sing with him the 23rd Psalm.

Notice also the wonderfully complete answer to David's prayer, "With thy blessing let the house of thy servant be blessed for ever." In the Lord Jesus Christ, "Great David's greater Son," is the house of David blessed with the blessing of the Lord for ever, in a manner far more abundant and glorious than David could have imagined, for in Him shall all nations of the earth be blessed.

"In everything give thanks, for this is the will of God in Christ Jesus concerning you." Can a Christian have a more emphatic command than this, in everything *give* thanks, because the "will of God in Christ Jesus," is for us to *be* thankful in everything, and under all circumstances.

HOW TO GET AN ALL-ROUND BLESSING!

The Sunday School of a *Baptist* Church in London, says *Divine Life*, has just undertaken the entire support of a *Presbyterian* member of the China Inland Mission. How glorifying to Christ, how sure to bring an all-round blessing! Whilst many individual Christians are finding grace "to look not on their own things, but also on the things of others," corporate Christian bodies seem to be somewhat slowly taking the right position, and are largely open to St. Paul's condemnation, "All seek their own, not the things which are Jesus Christ's." How rarely, as compared with what ought to be, do we hear of one denomination or society deliberately, heartily, enthusiastically, self-denyingly, laying itself out to promote the interests of another. Yet we shall have to come to this; the Spirit of Christ is already demanding it in many hearts; and there will never be fulness of blessing in our work for Christ until we do. The *self*-spirit is equally evil, whether the *self* be an individual, a society, or a denomination. The day draws near when, for example, our Methodist friends will send to the Baptist Mission House, saying, Come, brethren, and let us hear of what the Lord is doing for you, and by you. We believe your work is Christ's work, and we have a heart for all that is His; let our praises and prayers mingle together in His presence. Come, and you shall have a right brotherly welcome, and the very best collection we can give. Wouldn't the windows of heaven open wide over such a meeting?

ANSWER TO PRAYER.

Mr. E. C. Newbery, writing on September 12, to *The Christian* says:—"More than sixty of your readers in answer to my letter of March 15, joined in praying for the downfall of the Casino of Monte Carlo. We have believed that God's power is 'mighty to the pulling down of strongholds.' The hour of victory is at hand! We are marching round the Casino, which to-day, on account of the death of the Prince of Monaco, is closed for the first time in twenty-five years! All work is prohibited, and a death-like stillness reigns. When Major Colquhoun and myself left Bordighera we knew nothing of the death of the Prince. We have had a grand day, distributing Testaments, Gospels, and tracts, which were gladly received. The new sovereign of Monte Carlo, Prince Albert, is an enemy to the Casino. The lease runs out in 1892, and the place is doomed. We believe God is now intervening, and that we shall shout our cry of triumph long before that date. We want this 'hell' to be changed into a Garden of Eden, and we ask God to give us this spot for His glory, that it may become a beacon light for the whole Italian and French Riviera."

Mr. Thomas Edison, the American inventor, who has recently paid a visit to Paris, has given 10,000 francs for distribution among the poor of the city.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL NOTICE.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held at the Lodge, Girgaum, on Saturday next (October 19th), at 5 o'clock. All children and young people are invited to come, and bring their Bibles with them.

JOHN M. MACDONALD, Hon. Secretary.

The Bombay Guardian,

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SATURDAY, OCTOBER 12TH, 1889.

NOTES AND COMMENTS.

"The God of Israel is He that giveth strength and power unto His people. Blessed be God."

In reference to the Darjeeling Christian Dasehra meetings, the Rev. H. Rylands Brown writes—"The Spirit of God has been very manifestly with us in our meetings. We hope to send report in good time for your next issue. May the Lord bless you in your work more and more."

We are glad to learn that the Rev. Thomas Evans, of Mussoorie, is about to commence a temperance campaign which is to extend from one end of India to the other. Mr. Evans is an authority on the Abkari question, and his lectures will be both instructive and interesting. He is prepared to lecture on the subject both in English and Hindustani in all the large cities.

John the Baptist was beheaded for faithfully reproving royalty (Luke 3. 19). "It is easy to admire such fidelity," says the American *Christian Standard;* "but it is not so easy to imitate it. Perhaps we would not be so ready to take the consequences. On the contrary, we might be tempted to think that if John had been 'more prudent' he might have saved his head. Generally, if position and power frown, then 'prudent' people hedge."

The Rev. Thomas Evans writes in the October *Banner of Asia* that "this seems to be a flabby, jelly-fish kind of age, in which it is thought 'uncharitable' and 'impolitic,' to speak out plainly and call sin *sinful* or sinners *criminals*. We have, I think, a great deal too much of such 'politic' compromises and milk-and-water concessions; and the Word of God itself, so full of the '*burden* of the Lord,' and the burning words of His Prophets,—yea, and of His own Divine Son, warrants His servants, in these degenerate days, to lift up their voices *high*, and cry out with a *loud* voice against evil everywhere, and especially in 'high places,' where there is such temptation, as well as such power, to go in for projects that blast and blight the social and moral good of the nations."

One of the antidotes to this jelly-fish feature of our time, nowhere more manifest than in India, is the circulation of literature with a strong spiritual back-bone. The little volume by D. L. Moody, on Daniel the Prophet, advertised on our last page, is a work of this class. It is a character-forming book. Any man who catches its spirit will have added to his wealth something more valuable than fifty thousand rupees. It is not recently issued, but we expect there are hundreds of Christian homes in India where it is yet unread.

The Simla telegrams to the Government organs regarding the doings of the Viceroy's Council on Thursday last, are drawn up to disguise rather than to reveal the real purport of their action. That part of the Cantonment Bill has now been made law which is designed to authorise expedients which it is vainly supposed will enable British troops in India to break God's law of purity with physical safety. The warnings of the Calcutta Missionary Conference, whose Memorial on this subject reached the Viceregal Council early last week, have apparently been disregarded. The action of Mr. Scoble (one of the members of the Council) immediately the Cantonment Bill was passed, will be significant to those who know the history of the struggle against licensed sin in India. He "moved leave to introduce a Bill to prevent the disclosure of official documents and information." The disclosure of the unspeakably loathsome and infamous "Circular Memorandum" of June 17th, 1886, issued by order of Sir Frederic Roberts, and signed by the Quarter Master General in India, Major General E. F. Chapman, caused a thrill of horror in that not over-sensitive assembly; the House of Commons, and contributed as much as anything to the resolution of that House on June 5th, 1888, emphatically condemning the unholy system in whose interests the document was secretly issued. It is hoped, no doubt, that Mr. Scoble's Bill will prevent another similar disclosure. Men love darkness rather than light because their deeds are evil; but any legislative enactment to prevent publicity notwithstanding, "there is nothing covered that shall not be revealed; and hid, that shall not be known." God knows how to set at naught the cleverest devices of man.

Strikes are contagious. The men employed at the Gas Works at the great city and port of Bristol have now left work. There are circumstances in this case which make it peculiar. The Act of Parliament, it is stated, which incorporated the Bristol Gas Company, stipulated that its shareholders should never receive over ten per cent interest per annum, the idea being, of course, that the price of gas should be reduced when the dividends reached that amount. But instead of reducing the price of gas, it seems that the directors have applied the profits over the ten per cent. dividend, to the creation of an immense reserve fund. It is supposed that the workmen consider that they have a moral claim to a portion of the vast sum that is thus lying idle, and unwarrantably accumulating.

We heartily thank those readers who, unsolicited, have recently recommended the *Bombay Guardian* to their friends. We shall be glad to send specimen copies to persons whose names and addresses are furnished to us by subscribers. Every subscriber may help to extend the usefulness of the *Guardian* in this way.

SPREAD OF THE PLAGUE.

Grant and Duncan Roads are two of the great arteries of traffic in Bombay. The spot where these two main thoroughfares cross each other resembles a square, or open market or meeting place, on account of the two eastern water-tanks which give breadth to the junction of the roads. Here in the morning may be seen labourers waiting to be hired (Matt. xx. 3.); and usually in the evening a multitude listening to a Native orator. The neighbourhood is densely populated.

It is within a few steps of this junction of main roads that a Chinaman has received from the Government a license to open an opium-smoking hell. It is new ground for the satanic business. It has not been carried on before, so far as we can learn, in this locality. The teeming thousands of this quarter of the city also, are to be tempted to their ruin by a fascinating temptation—the teeming thousands whom it is the mission of the Christian Church to save. Why is this terrible temptation being planted across the pathway of the already wretched and perishing people ? The Government's Chinese licensee knows the reason. He said to us in answer to a remonstrance against spreading here a habit that was ruining his own countrymen—"*The Government wants the money.*"

Yes ; that is the reason why this plague is being spread in Bombay and throughout India, as well as in China. British Government in the East has reached the carrion-bird line and principle. The greater the plague, the more that are stricken down by the pestilence (from which few ever rise again), the greater the sum of money that is grasped by the vulture-hand of authority.

The financial policy of the Government of India is a policy of death and destruction. We have heard sufficient at present of what British rule has saved India from ; it is high time to consider what it is bringing India to. No class or material prosperity can atone for a fiscal system which is hastening the masses to irretrievable ruin. It is no figure of speech to say that by the drink and opium traffics the Vulture of Government has fastened itself at the heart of the people. The Vulture's grip tightens year by year. If the victim's struggles are not violent, it is because the victim is losing sensibility under the fatal breath of its antagonist, and not because the life-blood is not oozing out.

If the Christian Church in Great Britain will quickly realise the gravity of the position, India will yet be saved from becoming a nation of opium consumers and drunkards. But these great questions must not be played with in the manner of fashionable philanthropy. The Vulture will not be plucked off the nation's heart by a daintily gloved hand. India needs Christian statesmanship, and needs it at once. What is taking place at Bombay is only a sample of evil progress elsewhere.

A. S. D.

For further information on the opium dens of Bombay, see the *Banner of Asia* for September, pages 109-112, which gives details of the various preparations of opium on sale in this city, and the extent to which it is used among the populace.

THE 18TH CHRISTIAN DASEHRA AT LUCKNOW.

Specially reported for "The Bombay Guardian."

II.

The children's meeting on Tuesday morning was again well attended. A grand work is going on among the children of the Sunday schools of Lucknow, and many of them are definitely saved. The Rev. J. H. Schively opened the meeting, with a short reading a few earnest words saying that the one thing he wanted to impress upon the children was that they should give their hearts to Jesus. The Rev. G. F. Hopkins then engaged in prayer.

THE SALVATION OF CHILDREN.

After singing, Mrs. Z. F. Griffin came forward to speak. She said the only thing she could think of to say to the children was, Give your hearts to Jesus just now. She was saved herself when a little girl of eight years. In a prayer-meeting she felt that God wanted her to be good and to serve Him, and that He wanted her to say so, and so she knelt down in the prayer-meeting and uttered a few broken sentences of prayer. She was very frightened and did not know what the older people would think, but God sent great peace and happiness into her heart and she had been His child ever since. Jesus wants the children to be saved and to be willing to manifest the fact that they are saved in the way that He shows them.

About five minutes was then spent in quoting texts of scripture. Many of the little ones brought forward very suitable and striking texts.

Mrs. Byers from Asansol next spoke. She said that she believed she would have been saved when she was nine years old only that she had heard someone say to her mother that children were too young to understand such things, so though she wanted to serve Jesus she thought He did not want little children like herself. But children may come. Don't let anything keep you back.

The Rev. H. Mansell, of Cawnpore, with his wide experience and large and loving heart, was present, and to him Mr. Schively appealed for answers to a few important questions which should make the way of salvation clearer to the children's minds. Supposing, he asked, that some child in these meetings is convicted and anxious to serve Jesus. How does God feel toward such an one ? In reply Mr. Mansell said that when he was a little child he used to think that God did not love him when he was naughty, but he found that God loved him all the time and was always ready to listen to his prayers; and he was sure that when a little child began to seek Jesus, Jesus drew very near. The earliest thing he could remember was the voice of Jesus saying to him, "Seek ye first the kingdom of God." He knew it was the voice of Jesus. All through his boyhood and youth in every thought and plan for the future that he made, he heard this voice, "*First* the kingdom of God." The second question put by Mr. Schively, was, "Supposing some little girl here says, Now I will serve Jesus, where must she go to find Him ?" Only into her own heart, and receive Him there. "If she feels she needs a clean heart," again came the question "how must she get it ?" "Simply ask Jesus for it, for that is what He is longing to give." "Then must she not also believe the same as an older person that God hears and accepts her ?" "Not only believe but act," replied Mr. Mansell. She must act as though she had the clean heart; that is, just do the things Jesus tells you as fast as He says them.

The beautiful hymn was then sung "It is the love of God in heaven, the God who made both you and me," expressing the fact that all the happiness and beauty on earth, of flowers and birds and little children, was all due to the love of God in creation.

Then the invitation was given to all the children present who wanted to begin to serve Jesus to show it by standing up. Ten or eleven little ones rose to their feet. Then special prayer was engaged in on their behalf.

Mr. Schively told of a children's meeting which he was leading on one occasion, in which he was so free with the children that he spoke to them by name in the meeting, saying Annie or Johnnie, don't you want to begin to serve Jesus ? There was present one little girl, only three years old, who was on a visit to her grandmother. He had not taken any special notice of her, thinking she was too young to do more than enjoy the singing. But at the close of the meeting she ran to her grandmother and threw herself into her arms, crying as if her heart would break. "Oh grandmamma," she said, "Mr. Schively asked all the other children to serve Jesus and he didn't ask me. He did not give me the chance, and I want to serve Jesus." Mr. Schively needed no further proof that the youngest child who can understand anything can be saved.

LAYING ASIDE EVERY WEIGHT.

At the eight o'clock meeting the same day the Rev. Z. F. Griffin of Balasore gave the address, taking as his subject Heb. xi. 1 : "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight." The Christian life, he said, was a conflict. We might be more than conquerors, but we must have on the whole armour of God. He had not found anything in the Bible to lead us to believe that we could ever in this life get beyond the fierce attacks of Satan. He described the scene in the Roman amphitheatre. As the people there, tier above tier, watched the combatants in the arena, so there are all around us, who are running the heavenly race and engaging in spiritual conflicts, a great cloud of witnesses visible and invisible. He did not know how far dear friends who have gone before us to the heavenly land are acquainted with what we are doing here, but he had no doubt that our sainted brother McCoy who was among us last year and showed us how blessed a thing it is to walk with Jesus, was conscious of what is transpiring now. As Elisha's young man, when his eyes were opened, saw the mountain full of horses and chariots of fire round about, so if we could see them there are multitudes of heavenly witnesses all around. Besides these there are the human witnesses. Mr. Moody says if you want to know whether a man is sanctified ask his wife. Our children are witnesses. It is a sad fact that there are some parents who dare not speak to their children on spiritual things because they know their lives are inconsistent. Again there are others who by their Christian life have drawn their children to Christ. Our neighbours are witnesses, and critical ones too. Once in a meeting a man testified that he had been saved ten years, but it was a perfect revelation to his neighbours. Not one of them had guessed it. Again God's enemies are witnesses, ready to triumph over any display of weakness on the part of those who profess to serve Christ. The Hindus all around us are witnesses. Our lives had more to do in the salvation of India than our preaching. The greatest hindrance to the Gospel in this country was the inconsistent lives of professing Christians. What then shall we do in face of all these ? Let us lay aside every weight. He pictured a race in which a handsome reward was offered, and to see which many and important persons were assembled, and a man came to engage in the race wearing an ulster and knee boots, with his pockets weighted down with gold, and perhaps a bottle of whiskey and a pack of cards. Such a man would be hissed and laughed at. The runners in the Roman arena divested themselves of everything, that there should be nothing to impede their progress. So must we in the heavenly race. He had not time to enumerate the various besetting sins. Each person knew his own. If we would honour God, if we would honour Jesus, we must lay them aside.

Bishop Thoburn said there were two works for each of us, namely,

TO LAY ASIDE AND TO PUT ON.

For everything we lay down we are to take up something better. In the controversy often

raised about dress he thought this second part was often overlooked. We were told how we must not adorn ourselves, but the fact that we were to adorn ourselves with a meek and quiet spirit was not always mentioned. The one thing was to get our hearts filled with Christ. If the ivy does not cling to the stately oak it will twine itself around the weeds upon the ground. It is so with us. If our hearts are not filled with Jesus they will be fixed upon the little things of the earth. We must have on the whole armour of God. The armour is light, it does not hinder but helps in the race. Every day we must lay down our weights. We must lay down ourselves. We must lay down our cares. We must have no anxieties which we cannot share with Jesus. Don't entangle yourself with the cares of this life, Paul said. The cares which Jesus bears do not entangle. We shall never know the full bliss of the Christian life until we can say with regard to all the future, "I leave all these things in the hand of God." We have natural instincts, instincts of love for a father or mother, for a son or daughter, husband or wife, yet there are many in whose lives these instincts are never fulfilled. Yet our lives never need be empty or incomplete. When we can give up all to Christ, He fills all the empty places and we can say, "Thou O Christ art all I want, more than all in Thee I find." Then we are prepared for the race. We want to make the best race for heaven that we can.

The Rev. Thomas Tracey of the Presbyterian church, said that the world was just as attractive as ever. The world does not die. But it ceases to attract the Christian. Why? Because he has seen Jesus. It was so with Paul. The brilliant prospects before him in his profession of the law were the same, but he cared not for them after he had seen Jesus.

Mr. Griffin said for a long time he had not understood what the laying aside of weights meant. He knew of one woman who said she could not become a Christian because she could not make up her mind to give up her husband. But God was not asking her to give him up. We must give ourselves completely to Jesus, and then yielding to Him in any and every matter would follow.

The Rev. J. B. Thomas from Allahabad, felt that this laying aside of weights was more needed in India than anywhere else. He had found that in his own strength he could not lay them aside, but Jesus could take them away.

The Rev. G. F. Hopkins of Cawnpore, whose sweet young wife has so recently triumphantly reached the end of the race, said with deep feeling that there was *much* for him at the other end, but Jesus was more than all. Glory to His name.

The Rev. Dr. Johnson had been much blessed in definitely dedicating wife, children, and all that he had to God. He felt it was the one secret of serving God for 365 days in the year, that we should be rid of all weights. He desired this for himself, for his brethen and sisters present, and for the Native Church, more than anything else.

The Rev. I. F. Row quoted the verse "Since my eyes were fixed on Jesus I've lost sight of all beside." One day, now 25 years ago, Jesus manifested Himself to him, and ever since then he had been living for Jesus.

Mrs. Thoburn said that often people lived a half-hearted life, not enjoying the fulness of blessing, just on account of some trivial thing which they would not yield. For 7 years this was her experience. She felt that God was calling her for work in a foreign land, but she hushed the voice, saying that she could serve Him as well in America. When all was yielded it was so simple and so easy to serve Jesus.

Mrs. Griffin said she had never so fully realised the fact that the Natives are witnesses of our actions as at the death of Miss Ida Phillips the Baptist Mission, Orissa, who recently passed of away. After she had gone, many of the Natives testified to the Christian life they had seen in her. A coolie said she was always pleasant and kind, and always smiled when she passed if she could not speak, and another Native said, "she was one who never said an unjust thing of any one else." Of how many of us housekeepers, Mrs. Griffin asked, could it be said that we never said an unjust thing of any of our servants?

Miss Row, one of the Deaconesses from the Home at Lucknow, said she had learned a lesson which had helped her very much. She had learned to call God her father and when she realised that, it was easy to give up things for Him. She had not found it difficult to yield to her dear earthly father because she knew that all he asked of her was in love. In the same way, knowing the love of her Heavenly Father made it easy to yield to Him.

Mrs. Johnson realised day by day the cleansing of the blood of Christ and knew Him to be a full and complete Saviour.

In closing Bishop Thoburn said that it might be that the special way in which God would bless us in these meetings would be by giving us a new view of Himself. God does not manifest Himself only once in the course of a Christian's life. He had once heard a woman praying for the Holy Spirit. Then suddenly she rose to her feet, unconscious of being observed, and spreading out her hands exclaimed, "Jesus has come!"

The invitation was given to those who felt that their Christian life was unsatisfactory to raise the hand that they might be remembered in prayer. Three or four persons did so. Special prayer was then engaged in on their behalf, and the Bishop and others stayed to converse with them after the meeting had closed.

At the 1 p. m. meeting for workers held on the same day, the Rev. T. Tracey dwelt upon the terribleness of the rejection of Jesus Christ.

Missionary Sermons needed in India.

Bishop Thoburn said that he felt that missionary sermons were more needed in India than in America or England. They were sometimes preached from the wrong end, for the purpose of getting money instead of the men to do the work. He had had a letter a few days before from a missionary showing an amazing amount of unbelief. The write[illegible]ave lost confidence in the people, I ha[illegible]confidence in the converts, I have lost confidence in the helpers, and I have lost confidence in the power of the Gospel to touch them." He ought have written, "I have lost confidence in Jesus Christ," for that is what it amounted to. There are people in India who do not believe that Christ can do so much for the Natives as for the Europeans. They do not believe that He can work as great a work in the heart of the ayah as in the heart of her mistress, or in the heart of the bearer as that of his master, and as for the sweeper, they don't believe Christ can do anything at all for him. All this sort of thing comes from

Trusting culture instead of Christ.

The question that every missionary who wishes to be successful ought to ask himself is this, "Do I believe that the most miserable of the Natives can become intelligent Christians?" A man's confidence in the power of the Gospel with the Natives, measures his confidence with Christ, and measures his nearness to Christ. The thought that there is a single man on the face of the earth that Christ cannot make into an angel is an awful one. The devil is a conquered foe. Satan's head has been bruised by Christ, and that is the standpoint from which we ought to work.

The Rev. W. R. Clancy recounted the great progress of the work in Lucknow and Agra, and said that the success apparent on the surface, was only a small part; probably not a hundredth part. He recounted progress in the Native work in his own district, and said that some low-caste men were amongst his best and most intelligent Christian workers.

Dr. Johnson, who has been twenty-seven years in Native work, wished especially to encourage the English work in India. It was a most important one in its influence on Native work. Let us encourage each other in our different spheres of labour.

The Rev. Robert Hoskins gave an account of two Native brethren working within a stone's throw of each other. One, at the end of the year, said the field was "a dreadfully hard one," the other had fourteen converts ready for baptism. Why was the difference? Both were earnest consecrated men. The reason was that the unsuccessful brother was looking for large fish, whilst the other was contented with "small fry." Some of our best men come from amongst the "small fry." One absolute necessity of success is that we get into perfect sympathy with the Lord Jesus Christ, so that His love is shining from our faces. Some of us are crabby and sharp, and then expect our Native Christians to be marvellous saints. Let us get blessed ourselves and then we can hand it on to others. "When I got blessed, seven of my men got blessed, and these men went out into the villages and lots of others were blessed." As soon as ever we get a convert baptized, our next aim is to get him filled with the Holy Ghost, otherwise he is a clog on us. Set everybody to work. We have a Native Sunday School of 1,200 scholars entirely worked by volunteer Native brethren.

Dr. Mansell of Cawnpore said that "if we wanted to present the love of Christ to others we must have it ourselves. As Brother Leigh was passing through Bombay he said he felt such a burning love in his heart for the people. He couldn't speak it, for he did not know the language, so he tried to smile it into the eyes of every man he met. A very small acquaintance with the language was sufficient to present the love of Christ to others, if we had it ourselves. Present Christ to others just as He presents Himself to us." With great emotion Dr. Mansell continued, "Let us with open arms receive those who *do* come unto Him, however lowly they are. I believe in our converts. I love them, even when they fall. I am very glad of a view of my own weakness."

The Rev. J. H. Schively insisted on the importance of praying over people as individuals, and of multiplying methods until every convert has work to do. Study your people as individuals until you have got work for each one of them. The hymn-books are glorious aids to the Gospel, but the Word of God is still better. Honour the Word of God in the bazaars.

A Little Child's faith.

Mrs. Morgan gave an account of a little daughter of hers, three and a half years old, who insisted on teaching her Brahmin punkah-wallah, "Now I lay me down to rest &c.," telling him that if he did so the Lord would keep the snakes from injuring him when he lay down to sleep in the verandah at night. Whether it was to honour the little one's faith or not, she did not know, but the punkah-wallahs were actually woke up a night or two afterwards by a snake in their midst, which glided away without hurting any of them. The Brahmin now uses the little child's hymn before his meals as well as at night when he lies down to rest.

Great Evening Meeting.

Before the crowded evening meeting of this day commenced, Dr. Mansell said that he had been told that whilst he was preaching the day before, some one had been converted. But there was something back of this. While somebody was *praying* that person was converted. Every body can mightily help in these meetings by *praying*.

Bishop Thoburn spoke from Luke ix. 23. "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Taking the first clause, "Let him deny himself," the Bishop said that exceedingly trifling notions were held of this verse. Persons thought that if they gave up some luxury or necessary of life, they were "denying themselves" in the Divine sense, and so purchasing merit for themselves. This was nothing but the grossest Hindu superstition. "Self-denial" is a far different and deeper thing than this. Look on this scene. There is a group of people gathered on a cold evening round a charcoal fire. In the darkness, right away from them, is a condemned criminal. A servant girl, one of the group round the fire, says to a Galilean that is with them, "You are the disciple of that man."

He answers "I don't know him." Another says "But I *know* you are." Peter again answers, "I tell you, I don't know anything about the man, I have nothing to do with him." A third one says "But your speech tells that you come from the same parts. You are his disciple." With strong language Peter again denies Christ.

"*Just as Peter denied Christ, so must you deny yourself.*" "This mean contemptible wretch, this condemned criminal, I don't know him, I won't have anything to do with him." But you say, "I cannot separate myself from my own identity in this manner." Can you not? You resent injuries offered to yourself. If you can separate yourself from your identity sufficient to *own* yourself, you can do so in order to obey God's command and *deny* yourself. But you say, "I am a respectable man, I am not a condemned criminal." Are you not? Listen to the Word of God. "He that believeth not is condemned already." You belong to a condemned race. "But I am a Christian, a believer, full of good works. Am I to deny my Christian self in this outrageous manner?" Certainly! I don't care who you are. The word of God tells you, when you have done all, to say, "I am an unprofitable servant." Deny your religious self. William Carey, glorious William Carey, when he lay dying, said "A guilty, weak, and worthless worm, into Thy arms I fall." If William Carey was a "guilty, weak, and worthless worm;" who are you? Next, "take up your cross." Here again, superstition has done its work. There is no merit in doing disagreeable things. Christ's yoke is *easy* and His burden is *light*. If you are carrying a *heavy* cross, depend upon it, it is not Christ's. Let me show you exactly what "carrying the cross" meant to the people to whom the words were first written. As every one knows, the cross was the common Roman form of execution. It was not the great heavy affair we see in pictures. It was first a short light upright piece, just strong enough to bear the man, and about eighteen inches higher, just long enough to take his feet off the ground when he was nailed to it. Then there was a light cross-piece fastened at the top, long enough to take the man's arms. A scene would often be seen in the streets of the Roman Empire like this. First would come the man, with this cross, light and easy to be carried, tied to his back. Then would come a hundred Roman soldiers with a grim centurion, sword in hand, marching in the front. All the people would be running out of their houses asking, "What's the matter?" The answer would be, "Oh, it's a man carrying his cross." There you have the meaning of the passage, "Take up thy cross." This is the cross which the denied wretch just now spoken of is to be nailed to and die. You must die on Christ's cross. "I reckon that my vile, sinful, false character died with Jesus Christ." "He was made sin for us." He is typified as the bleeding Lamb because He knew no sin. He is typified as the serpent lifted up, because He was made sin for us. My writhing serpent nature is nailed on that cross. Then after having reckoned yourself dead with Christ, reckon yourself alive with Him, and your vile old nature being dead by faith, *follow Him*. Take up your cross *daily*. Keep your SELF, your religious self, your carnal self always dead, and live in the risen Christ.

A considerable number came forward for the crucifixion of *self* with Christ. Some of these were believers seeking for the crucifixion of the *religious* self. Eternity will alone reveal the results of that evening. All hell trembles at the most insignificant believer who can say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

ANOTHER MEETING FOR CHILDREN.

Mrs. Thoburn was the first speaker at the children's meeting on Wednesday morning, the 2nd instant. She said that just as a little one would run to his mother to take care of a four anna piece which had been given him, lest he should lose it, so must the children give their hearts to Jesus that He may take care of them and keep them safe always.

The next speaker said she knew from her own experience that little children who serve Jesus are so much happier than those who do not. It is Satan, who is a liar, who persuades children that they will not be bright and happy if they begin to serve Jesus. Jesus was saying, "Give me thine heart."

Then there was a word to the Christian children who were present, not to be discouraged by any of Satan's temptations, not to let him persuade them that they had tried to serve Jesus and had failed, and so it was no use trying. They must remember, as older people have to do, that the blood of Jesus cleanses always, and directly they felt the stain of sin on their hearts run to Him to have it washed away, and trust Him to keep them from grieving Him again.

After Miss Perrin had made some appropriate remarks, an opportunity was given for children who knew Jesus to be their Saviour to testify to the fact. Quite a number of children did so, both European and Native. The invitation was then given for those who were seeking Jesus to stand up. About a dozen rose to their feet.

TESTIMONIES.

At the 8 o'clock meeting, the Rev. J. Parsons spoke from the words in Eph. ii. 8, "by grace are ye saved through faith." He said we are saved to work, but there is no merit in our work. It is simply what God has made us for. We do not thank or praise our eyes because they see, or our ears because they hear. They are simply fulfilling the purpose for which they were created. If a man does not work for God in some form or other he is not saved.

Bishop Thoburn said that our wills must be yielded to the Holy Ghost. He described his little baby crying because she did not want to go out when her mother remained indoors. The infant mind cannot understand at first that there is anything to which its will should bow. It often takes long to learn the lesson, many older people grope on without the fulness of the spirit because of some small matter in which their will does not bow to God. He knew a woman, devout and sincere, who was longing and praying for the fulness of the Holy Spirit. Her husband had a quarrel with a friend, but went to him and was reconciled. On returning to his house his wife greeted him with the words, "Well, you 're a great fool." Yet she was praying for the fulness of the Holy Spirit. She might as well have asked for sunlight with a bodkin stuck right through each eye as ask for the Spirit of God while she cherished such feelings in her heart. A man in Scotland asked another what he thought of Mr. Moody. The person addressed held in his hand a beautiful little knife, exquisitely made and finished. He held it up to the questioner saying, "You see that knife? It is so complete and beautiful that I just love to use it. I think Mr. Moody is like that knife. He is so completely in God's hands that He just loves to use him."

Dr. Johnson said it was our privilege to be in harmony with the Spirit. We must be pliable in the hands of God.

A Christian official who had come from a long distance with his son, a school boy, whom he was very anxious should be saved, next spoke. He told how, on the previous evening after the meeting, his son was deeply concerned and stayed with his father far into the night but did not definitely yield to Christ. Then the father suggested that they should retire, but immediately felt that the suggestion was wrong and that the question must be settled that night. The boy then definitely yielded and found peace. He followed his father in testimony to this fact.

Mrs. Morgan said she had been to visit a person who was said to be a very hard case, someone said "she is beyond redemption." Mrs. Morgan looked in the Bible to find that phrase but could not find it. So she went and the woman was saved.

The Rev. W. R. Clancy of Agra said that the father and his son who had spoken had reminded him of the blessed confidence that existed between himself and his own parents. At one time he had deliberately made up his mind to go wrong, but he never could get beyond the influence of his mother's prayers. One day when going out with a companion at the hour at which he knew his mother would be praying for him, he distinctly saw his mother before him and turned to his friend saying that he could not go. Before he left home his mother had promised to pray for him at least three times a day. That was thirty years or more ago. She is still living, and he feels that whatever of success he has had in his work in this country is largely due to his mother's prayers.

Correspondence.

THE BOWEN M. E. CHURCH.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Kindly allow me to make one or two verbal corrections in the report of the Social Gathering of the Fort M. E. Church, at the Y. M. C. A. Rooms, on the 3rd inst., which appeared in your last issue.

The total estimated cost of the building, including parsonage, is Rs. 32,000.

The Church is named the "Bowen Methodist Episcopal Church," *not* "Bowen *Memorial* Church." The trustees have been especially desirous not to clash in any way with the Missionary Conference Bowen Memorial scheme, which they hope will soon be happily accomplished.

Financially, the Social Gathering was eminently successful, a handsome sum towards the furnishing of the Church, which the Ladies' Committee have in charge, having been realized. Thanks are cordially tendered to the friends, who by their personal efforts and presence contributed to the success of the gathering.

Yours faithfully,

J. E. ROBINSON.

Oct. 9th, 1889.

BRINGING FORTH FRUIT.

Here is an instance of the self-denial that bears abundant fruit to the glory of God. A widow, three daughters, and a son had been living in a nine-roomed house. The son had been wanting and hoping to go abroad as a missionary, but seemed to be held at home by due regard for his mother's and sisters' circumstances, as his earnings were needed to keep up the home. One of the daughters, however, was recently married; and now this Christian and Christ-like mother has given up her nine-roomed house, and is hiring *four* rooms only in another house, that expenses may be reduced, and that so her son may be free to go to the perishing heathen. Ere this reaches our readers' eyes, that son will have said "good-bye" to that dear mother, possibly for life; but no one rejoices more in his going forth than she. Can we wonder? "Give"—to the heathen—"and it shall be given unto you."

A FUNNY LITTLE GIRL.

The *Springfield Union* says that a little girl was wondering what was the matter with her thumb, and complained that it hurt every time that she squeezed it. Her mother advised her not to squeeze it. "But," she responded, "if I don't squeeze it, how can I tell whether it hurts?" This little girl may be taken as a sample of the human race. How we nurse our wrath, and coddle our grievances, and pet our wounds, and are continually squeezing them to see if they hurt! The better way is not to squeeze it. Let it alone to get well, and avoid a good deal of pain.

When searching into the hidden things of God, we are for ever forgetting that we only *know in part*.

THE FALLS OF NIAGARA.

An instructive and interesting lecture, illustrated with photographic dissolving views of the falls of Niagara, was given at the Y. M. C. A. Rooms, Apollo Bunder, on Thursday evening. Rev. J. E. Robinson, who gave the lecture, said that the height of Niagara was about the same as the height of the University clock tower, Bombay. Next to the wonderful falls themselves, the most interesting things shown were the bridges connecting the two sides of the river. A magnificent suspension bridge, twice as long as the one at Clifton, England, with covered way inside for foot and carriage traffic and passage way for trains above. The other equally wonderful in its way, a tressle bridge made largely of timber. Some beautiful snow scenes were also shewn. The proceeds were in aid of the literature fund of Grant Road Sunday Schools.

SOMETHING MARVELLOUS.

Sir William Hunter recently read a paper before the Indian section of the Society of Arts in London, in which a strong point occurs upon the question of "high education" for missionaries.

He said:—"English missionary work practically began in the last year of the last century. It owes its origin to private effort. But the three devoted men who planted this mighty English growth had to labour under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant India church; they gave the first great impulse to the native press; they set up the first steam engine in India; with its help they introduced the manufacture of paper on a large scale; in ten years they translated and printed the Bible or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands."

He refers to the well-known trio, Carey, Marshman and Ward. By the side of this recent testimony, place that of Dr. Southey, who, while their life-work was only fairly begun wrote as follows: "These humble mechanics have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in the Sanskrit, the Orissa, the Mahratta, the Hindustani, and the Guzarati; translating it into Persian, Telugu, Carnata, Chinese, the language of the Sikh and of the Burman; and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third a master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time these missionaries have acquired this gift of tongues. In fourteen years these humble mechanics have done more toward spreading the knowledge of the Scriptures among the heathen than has been accomplished, or even attempted, by all the world besides."

What shall we say to these things? If God set His seal upon the labours of those who are called "unlearned and ignorant," who shall withstand God by despising their work?

W. J. G.

CAN IT BE TRUE?

An American paper states that a practical revivalist requested all in the congregation who paid their debts to rise. The rising was general. After they had taken their seats, a call was made for those who didn't pay their debts, and one solitary individual arose, who explained that he was the editor, and could not because the rest of the congregation were owing him their subscriptions.

PASSENGERS ARRIVED.

Per P. and O. Str. *Coromandel*, Oct. 6th:

From London—Mr Kennard Mrs C Moore and infant Mr Yeo Mr G Wand Miss E Walker Two Sisters Mr F A Walker Mr P Flower Mr Gleadon Miss Tarrant Miss Haig Mr Oates Mr W Field Mr Hume Mr W P Jones Mr Walshe Mr Bernard Hall Mr Pattman Mr Muir Miss Bardmore Mr Cross Dr Wolsley Mrs Strachan Mr G S Morris Mr Rudman Mr F Powell Mr Searle Dr and Mrs Taylor Mr Connew Mr Shedlock Mr Mitchell Mr Walgrave Mr and Mrs Shaw and Mrs Seymour.

From Brindisi—Col Webster Mrs Mackenzie Col Sir R G Sandeman Lady Sandeman Lieut-Colonel and Mrs Hume Brig-Surg and Mrs Harvey Mr N G Benson Mr Whitney Sir A Croft Mr Roebuck Mr J E Cooke Mr Hastings Mrs Mehdi Hassan Mr and Mrs Donaldson Mr Gammi Mrs Maradin Capt and Mrs Warner Mr B Taylor Mr Mellor Mr Quinlan Mr Fasson Mr W W Dring Mr H Joll Mr Kimber Col Wylie Mr J B Powell Lieut Birdwood Mr A Stewart Mr and Mrs A J Mein Mr A Ellis Mr Melton Mr G N Cane Depy Surg-Genl Costello Miss Costello and one child Mr B Dickenson Mrs Chermside Major W Johnstone Mr J C Beahan Mr H G Ryde Mrs Moll Mr A Mackenzie Mr B Samuel Mr and Mrs Nolan Mr Bartlett Mr McCormack Dr and Mrs Bomford Brig-Surg Bugden Mr Morris Mr Bagram Mr Criper Mr Wahatar Mr Duchhovia Mrs Farrant Capt G L Thompson Mr J E Cubitt Mr Breeks Mr Alone Mr Cousens Mr Dean Mr J Evans Col Rolland Mr Gipperich Col Mander Mr Spooner Hart and Mr Campbell.

From Port Said—Mr Wm Culin.

From Ismailia—Col Ross.

PASSENGERS SAILED.

Per P. and O. Str. *Assam*, Oct. 11th:

For London—Mr C F Marston Mr G E Murray Mr E C Platt Mr C Billington and Mrs P Malcolm.

For Brindisi—Mrs Le Messurier Justice and Mrs Jardine Mr C R Mayo Mr Yusuf Beg Miss H Bouchier, M D and Rev J W Jackson.

For Marseilles—Mr J E Caithness Mr E C Apostolides Lazaretti Rev T E Slater Mr Adair Craigie Mr W A Kennedy Col A W Foord Lieut Foord Mr J H Cook Mr Sharpe Mr E H Phillips and Mr Fraukish.

For Aden—Mr J D Inverarity.

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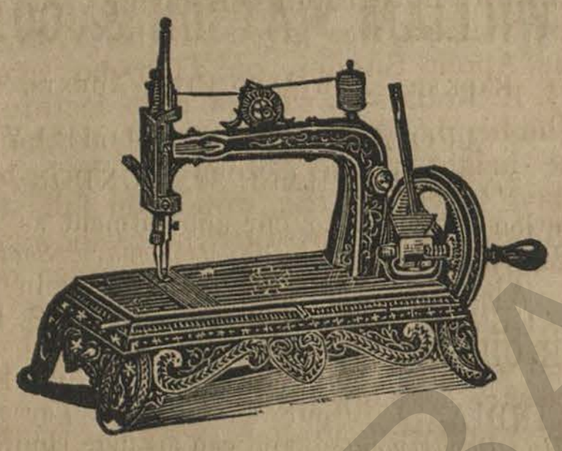

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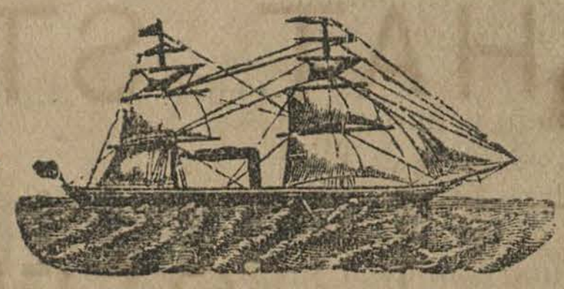
ANCHOR  LINE.

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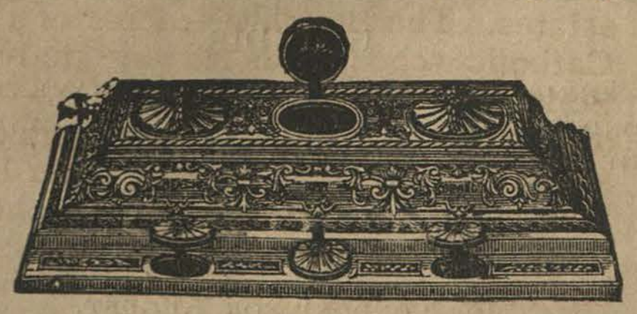

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